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The Liberal

CONTENTS

The Atheistic Ripple
By Prof. Evans, Harvard.
Book Chats
"Fanatics as Law Makers"
A Sermon by Dr. Bradley.
The Woman's Club
The Men's Forum
The Temple Club
The School of Religious Education
The Chorus Choir
Church News

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THE ATHEISTIC RIPPLE

By Daniel Evans, Professor of Theology, Theological School in Harvard University.

If there is a crime wave in our country at the present time about which we are all concerned, there is also an atheistic ripple which deserves some consideration. Of course, a wave is a larger body of water, it indicates a greater velocity of wind, and it is more disturbing and dangerous than a ripple. A ripple is a slight disturbance of the surface of the water —the wind is gentle, there is no danger in it; but it does make impossible the mirroring of the trees on the shore and the scudding clouds above in the sky. It is true that sometimes the disturbance that causes a ripple may end in producing a wave, if the wind blows long and strong. So this atheistic ripple may become an atheistic wave. The atheists expect it to become such, and are doing what they can to raise the wind. They are forming atheistic organizations for town and gown folk and are doing "missionary" work in many colleges.

I have often felt that I should like to be their guest and attend their meetings. It would be at times amusing, now and again sobering, and perhaps not infrequently instructive. It would be worth while to sit with them, hear their discussions, ponder their thoughts, follow their arguments, watch their faces, and try to understand their motives, their purposes, their experiences.

Doubtless one would find that some of them are atheists because it is a new fad. It is amazing how easily some persons who think they have no conventions, and who pride themselves for being freed from the customs of society, catch up any new convention and hold to it for the time being with moral fervor, as if it were a profound personal conviction. We have all met such persons. Every time we meet them, after some interval, we are ready to hear of their new convention, fad, notion. They are on with the new convention and off with the old one easily and jauntily, like old loves and new. One is reminded of Jowett's reply, when such a youngster came to him and told him "he had gotten rid of the notion of God." He said "he would give him twenty-four hours to get it back again, that he might remain there as a student." The English youth was quite slow in his development in comparison with a Cambridge youth who had gotten through with all the churches and all religions before he was ten years old!

One would also find that others are atheistic from a mood or desire to be in active revolt against certain "pious" or "fundamental-

ist" persons. In many colleges there are pious students who talk much about religion, give themselves to offensive religious practices. They consider persons reticent in matters of religion as nonreligious, and form prayer bands for their conversion. They mean well, but they stir up some persons to a revolt against all religion. It is significant, too, that just at the time when the Fundamentalists are carrying on their propaganda and their campaign against enlightenment, these atheists begin their counter propaganda and inaugurate their counter campaign. This atheistic movement is significant as a phenomenon of revolt against certain kinds of religious types and movements.

There are other persons in this atheistic movement who are interesting as psychological cases of ambivalence. There is often in the lives of many, if not most persons, a strange revulsion of feeling. They hate to-day the very persons whom they loved yesterday. There's nothing so bitter, revengeful, fierce as the hate of such a person for another whom yesterday he passionately loved. The convert frequently becomes the pervert with a morbid complex against the political party, or church, or even country to which he was once loyal. In like manner, in respect to matters of faith, it is the person who once believed everything who is very apt to believe nothing. The greatest number of skeptics, infidels, atheists are found in Catholic countries. From imposed beliefs to no beliefs the road is straight and broad, and many are the travelers thereon. Any suggestion or symbol of faith makes them see red.

There are, of course, other persons who are atheists for quite other reasons, and their speech and argument make a different impression. They find it difficult in the light of the studies they are pursuing, or in view of certain tragic experiences of their lives, to cherish any faith whatever in any intelligent and moral Power or Being in the universe. They have been grubbing at the roots of things and have found nothing there but some more or less ethereal stuff, or some form of energy, or some inexorable mechanism that goes on its grinding way utterly indifferent to human life; or they have given themselves to a study of their own minds, only to discover that they do not have minds, nor consciousness, nor will, nor selves—they are organisms finely organized for behavioristic reactions. Or their study of the world makes them feel that the whole thing is a sorry scheme. And especially, their experiences of frustation, make them think there is no God.

These are the intellectual difficulties and the tragic experiences one would hear, were he present at some of their meetings. These are the things which we hear in private conversation or classroom discussion, or before the fireplace at the club or in the home. We cannot treat such persons cavalierly, but with respect. It is these persons, and their reasons for their atheism, which must give us pause, and make us see that the ripple may become a wave.

This atheistic movement should make us ask ourselves the serious question whether or not one reason for it does not lie in the fact that preachers and teachers and churches have given themselves up too much to practical matters, and have failed to deal with the fundamental matters of life and the ultimate realities of religion. Have we not felt that these immediate matters were the most important—that the practical was the more necessary, that the social was paramount, that the human had the right of way over the divine? Have we not left the minds of many persons without education in the "deep things of God?" Have not our youth, and adult folk, been left unprepared for the antitheistic movement of thought and the inevitable tragic

experiences of life? There is an intellectual and a spiritual preparedness for life about which we should be concerned, in order to make it possible for persons to defeat these atheistic invasions.

The task which the situation imposes upon us is very great and urgent. It would be a good thing for the atheists and for ourselves to realize the meaning of atheism. Let us suppose that atheism is true—what then? Why this—there is no mind, nor consciousness, nor heart anywhere in this vast universe other and greater than the human; only the human is thus endowed. Below him are the animals, with some of whom he can have sport but with none of whom can he discuss this notion of atheism, nor have communion on the higher things of human life. There is no intelligence above us. And all about us there are only physical forces. And one may say there will be no trace of us left. We shall be buried in the debris of the world and suffer no resurrection. Atheism wipes the slate clean not only of the divine, but of the human too—shortly, in astronomical time. It would appear that this is nothing to be enthusiastic about or to get heated over. It is true that children like to be destructive, and enjoy the crash of their blocks; and one such remarked one day to his mother that he would like three matches—one to burn down the house, another to burn up his mother, and the third to burn up heaven. As a passing childish fancy this is interesting, as a mood of life disintegrating.

One wonders how we ever came to make our appearance at all and set up housekeeping here, if atheism is true. Strange that there should be human beings with their endowment of mind, their power to think, their power to distinguish good and evil, their power to love and devote their lives to others and strive for the common welfare, to suffer for principle and die for causes, to hear what they consider authentic voices from the invisible! Whence we came, how we came, why we came, are unanswerable questions if there is nothing equal to us in the universe—to say nothing of there being something higher and greater than we. We have emerged and have taken up into our organism physical forces, chemical elements, biological phenomena; but we have received from some other and higher source those ultimate elements of our mental, moral lives which make us men.

And if we would gain a deeper view and a true insight into the nature of the universe, then we must go to it through the human at its best. Deep as we may go to the nature of things through the more than ninety elements of the world, through the marvelous mechanism of things, or through the protean energy working in and through this element and this mechanism, we can go deeper and farther through the mind thinking, the heart loving, the consciousness speaking, the will striving, the soul winging its way in aspiration after the spiritual and eternal. And in this direction, we find the greater and higher community of our nature, and the blessed fellowship of life.

If the atheistic movement is a ripple—and even if it should become a wave—the sea itself, in its depth and currents and movement, is the great and permanent reality of religion.—Christian Register.

BOOK CHATS

The last day of May is the birthday of the most loved and most hated poet the world has even seen—Walt Whitman. The event is emphasized by the publication of "The Magnificent Idler." Cameron Rogers is the author and Doubleday Page and Co., the publishers. The other day I saw a laundry list from a hotel in Camden, New Jersey, which Carl Sandburg had sent to a friend of his in Chicago from the hotel while Sandburg was a guest. Camden is closely associated with Whitman and the hotel was named in his honor. Sandburg had scrawled on the list these words, "What would the Cosmic Hobo think of this?" One writer characterizes Whitman as a "Magnificent Idler" and the other calls him a "Cosmic Hobo." They both accurately describe the immortal Whitman. In the Foreword and Introduction to the Poems of Walt Whitman, Carl Sandburg says, "Walt Whitman is one of the rocks on which the modern church of thought has been built. No other poet of the Nineteenth Century has exerted such a universal influence; he ranks indubitably as the greatest of American bards. The spirit and form of his work have affected the ideals and ideas of the world and coupled his name with those of Homer and Shakespeare. No other American poet has the name, the persistent audiences across the decades of time and the pervasive influence credited to Walt Whitman as an American writer, an American force in Europe, Asia, Africa, Australia and the archipelagoes of the sea. He is one of the sublime figures of all human annals, one to be set for companionship with Confucius, Socrates and the teachers of high and sacred living."

Walt Whitman is the only dead or living American poet whose memory is kept by an informal organization that memorializes its hero with an annual dinner. Chicago has the honor of being the city which so honors Whitman. The dinner of the Walt Whitman Fellowship will be given this year Monday evening May 31st at six o'clock in the Auditorium Hotel. Prof. T. V. Smith, Professor of Philosophy and Dean in the College of Arts and Letters, University of Chicago and Associate Editor of the International Journal of ethics, Edith Wyatt, Essayist, Poet and Novelist, Dr. Isamu Tashiro, Llewellyn Jones, Literary Editor of the Chicago Evening Post and the writer will speak at the dinner. All lovers of the "good grey poet" are invited to attend.

In memory of the anniversary of the poet's birth I am closing the Book Chats for this month with an extract from Whitman's great epic poem "The Passage to India."

Passage, immediate Passage! the blood burns in my veins!
Away, O soul, hoist instantly the anchor!
Cut the hawsers—haul out—shake out every sail! !
Have we not stood here like trees in the ground long enough?
Have we not grovel'd here long enough, eating and drinking like mere brutes?
Have we not darkened and dazed ourselves with books long enough?

Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee and thou with me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all.

O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are they not all the seas of God?
O farther, farther, farther sail!

—P. B.

FANATICS AS LAWMAKERS

A Sermon Delivered in The Peoples Church, March 14th, by Dr. Preston Bradley. From a Stenographic Report.

Much of our difficulty in all argumentation is the difficulty of definition. Our theme this morning is an argumentative theme; it by no means is one-sided in its importance or in its truth. The position which I might take upon this theme may be very much misunderstood and the viewpoint which I have in mind very much mis-interpreted on the part of my auditors.

A word is but the crystallized symbol for an idea, and, yet, with the growth and development of language, the same words have come to mean many different things, and very frequently one uses a word which to the mind of the other, due to the fact that the word is the medium by which an idea is exchanged, may mean an entirely different thing. It is a very serious matter for a speaker who has the responsibility such as I have Sunday after Sunday of not being careful in the choice of words. It is a good thing to define a word and to get a clear and comprehensive viewpoint of it and in the manner in which the speaker is using it, so that there may be no misinformation or misinterpretation on the part of the listener.

I have used in my theme this morning a very unlovely and somewhat ugly word, the word, "fanatic." I like the sound of words. Words have music; they have a musical significance to me. There are some words that I think the mere pronouncing of them is a beautiful thing. The melody of them; the harmony of them. I suppose it is largely because of their association that perhaps means so much, but, still, there are words that if you eliminate any effort to penetrate into their meaning and just use the word itself there is a sense of beauty.

Well, the word "fanatic" is not one of them. I think the word "fanatic" is an ugly, uncouth, unlovely one, suggesting by its mere gutteral significance that which is unattractive and that for which we have no affinity. So when I use the word "fanatic" I am quite conscious that I am using a word that has about it an unsavory odor, and yet, that is hardly fair. If you go home and consult your dictionary you will find that the word "fanatic" comes from the Latin word "fanaticus" which means inspired by divine things. The old Latin word 'fanaticus" used in the old classics or Latin tongue and wherever it occurs in the manuscripts of the early Latin church has that meaning. We must not forget that the theology of Christianity is a blending of the Hebraic tendencies with the Greek attitude of idealism until it is brought into its organizational power by the law, the result of Roman temperament.

When we come to this word "fanatic" we see that while it does possess for us an unloveliness, in the purity of the word it must have had a beautiful significance.

We are not dealing this morning with the word in any of its etymological relationships at all; we are using it primarily in the vernacular of the man of the street. I mean exactly what the man of the street means when in speaking of another he says "that man is a fanatic." Now, what does he mean? He means that the man is a man who is so obsessed with one idea and that idea is largely of his own possession, that the man is so obsessed with his own attitude that he becomes intolerant toward any man that disagrees with him. When

his fanaticism follows itself out to its logical conclusion, it inevitably expresses itself in utilizing any means of attack and feeling justified. The great difficulty in having to do with the fanatic in a combat is that the fanatic is ordinarily a man who has lost all sense of what it means to be simply a gentleman. The fanatic is an elongated egotist, and in the elongation which has taken place of his own egotism there is a stultifying reaction in his own consciousness which makes anything to him fair play if he can gain his point. I think if you were to analyze these people that we speak of in our contemporary society as "fanatics" you would also sooner or later put your finger upon some experience in their lives that no matter what their philosophy was, no matter how Christian they call themselves, no matter how they feel about being the holy representative of the minister plenipotentiary of God upon earth, was a factor in developing their fanaticism. It is seen repeatedly throughout a great many agencies and organizations that are attempting to set the world right, that the objective is the important thing, and any means to that objective is justified by the importance of the result.

Now, that is the principle, the accentuating principle that stands behind this whole philosophy of fanaticism. And you will find this extant in every period of human history. There seems to be something about a person who becomes abnormal in his enthusiasm, for that is exactly the proper classification, scientifically, that must be placed against the fanatic. The fanatic is abnormal in his manifestation of enthusiasm, yet, we all know that enthusiasm is a great virtue. We are all spontaneously attracted to enthusiastic people. We like to come in contact with individuals that vibrate and pulsate with life. There is a natural attraction that exists in this principle of motion; so much so that science is authoritatively establishing for us that wherever you have one motion there is a tendency for centralization of all motion. All motion is attractive. It possesses magnetism . And this principle applied in the sphere of sociology and the sphere of society is likewise true. Naturally, we are attracted to people who evidence enthusiasm, who evidence vitalism. A word that is increasingly going to creep into the vocabulary of our contemporary philosophy is the word "vitalism." We now have "humanism," and "naturalism," and "Modernism," and "Fundamentalism," but there is a new philosophical approach that is injecting itself into modern philosophy, and that word is the word "vitalism," and we like it. It comes from the old Latin word which means "life," and, of course, we are attracted to that which is pulsating and vibrant and moving, and evidencing by the movement potentiality and objective.

But the moment the fanatic type of mind becomes saturated with enthusiasm that enthusiasm is prostituted by their incapacity to regulate a display of their own importance. Immediately they have an abnormal development which manifests itself in a viciousness that is not only unlawful but decidedly un-Christian.

Who is the world's greatest Christian today?

I think the world's greatest Christian today is a man who does not even belong to any Christian church, Gandhi of India is probably the outstanding example of Christianity in its sublimity and in its rarefied and purified form that the world has ever had since the birth of the Nazarene.

And, yet, my friends, we see Gandhi manifesting his idealism in the normalcy of a controlled emotional adjustment. Gandhi's program is the program of power which comes from quietness and poise, rather than from sheer organization or the effort to legalize human conduct through various law-making bodies of the

world. Gandhi has the secret, the secret that will re-make and re-mold civilization when it is given an opportunity.

But we only have to go back through the ages to discover on almost every page that the principle about which man was most viciously fanatic was the principle of religion. More fanaticism has expressed itself in an effort to control the religious thought than any other form of fanaticism the world has ever known.

Let us see if it is possible for us in building a foundation before we come to some of our modern things; in building a foundation of this that we might not in turn become fanatical ourselves in the treatment of this theme.

I have just a little inherited organic temperament with an inclination to fanaticism myself when I get to talking about this theme, because there are some features about it that inspire enthusiasm, inspire an enthusiastic attitude. Of course, we don't want to do that, because, like Paul, while trying to save others we must be careful lest we become "ourselves cast away." I want to discuss this carefully, as carefuly as it is possible for me to do and keep down my Irish temperament. Now, I don't know whether that is a possiblity or not, but, at any rate, I want to make the attempt. The first way in which we can work up to some philosophy about our modern condition in our contemporary society is to try and get a perspective; see ourselves with our relative importance in human history, and see how man has struggled on the way from magic through mysticism, through a rational religion into evolutionary intellectualism—evolutionary intellectualism touched by the ethical impulse and dignified by the term "humanism" on the way through pantheism, which preceded deism, and then from deism into theism, which represents the attitude of some of the finest scholarship of today.

We have in the outline which I have given you evidences of the tremendous obstacles which the mind of man has to meet in order to possess the position of religious thinking we have today. I don't in anyway infer or desire to infer that we have reached a stopping place. The chief distinction about thinking is a lack of finality. The chief attractiveness of the thinker in contradistinction to the fanatic is to be found in the fact that the thinker always predicates a possibility of a future reversal, while the fanatic in the laws he makes, in the sermons he preaches, in the books he writes, the fanatic never, never predicates that to-morrow he may disagree with himself. The difference between the true thinker and the man who is trying to find out the answer to the great problem of life is precisely the difference in his attitude of mind. The one represents the final attitude, the mind that says Revelation stopped twenty centuries ago, and God withdrew from the universe and set in motion a document that is bounded by the limitations of man, and this document contains the unadulterated and inspired last message of God to the human heart, and in this document can be found all that is necessary and all that man needs, reminding one of what Alexander said when he burnt the great library. He said if the great library agrees with the Koran it is useless and ought to be destroyed; if the great library disagrees with the Koran, it is an enemy and must be destroyed. And the result of it was that some of the finest mental workmanship the world had ever seen perished in the flames of Alexander. The same attitude is found today toward this Bible we call the word of God, believing that God has withdrawn, and has sealed and signed His message. The Bible knows not of astronomy; it is filled with astrology—the Bible knows not of chemistry, it is filled with alchemy. When we come to the greatest scientific fact we discover that the Bible with its conception of the uni-

verse, remains absolutely a hazardous guide in the problems of this country. If we could only accept it from the standpoint of literary beauty and its moral and ethical accentuation we would find what still remains and will ever remain a great book which enunciates a definite standard of values for the sons of man to follow and to live by.

But there is the attitude of mind which believes in a closed universe. Before the discovery of the circulation of the blood, at a time when science was cutting the veins and practicing "blood-letting" in order to overcome certain conditions, almost within the memories of some of you who are gathered in this great audience today—then it was that science, the mind of man unfettered by the magic and the rituals and the poorly conceived mysticisms of a static book, man went out into the field of the unknown; he refused to be coerced and he refused to be condemned by the mediocre mind who would not penetrate into the great mysteries all about us, and based their philosophy upon the experiental relationships rather than upon the reasonings of pseudo-thinkers and amateur philosophers and uncouth reformers. Then it was that the mind of man coming down through the ages saw the definiteness of the reactions against this quest for Truth.

No more romantic thing in all this wide, wide world than the story of the quest for Truth. The shore lines of history today are all illuminated by great lights, lights so high in the history of achievement, and so brightly are they shining that they darken the sun; lights all along the way. The moment that little gleam first became evidence in the chambers of the darkness of the souls of men who were held down by militarism and the priesthood until their backs were crushed and their faces turned toward the earth; before the birth of Jesus and down through the ages began to burn.

They came with revelation; a revelation that swept aside the cob-webs that had grown over the great spiritual tabernacles of the soul; where Bibles were chained to the pulpits and where the quest for knowledge was synonymous with ostracization.

But all down through these centuries the light never went out. And here is the thing which I want the modern fanatic to see. The fanatics who are behind the laws such as pertain today in the State of Tennessee. The fanatics who are behind the laws, and I accuse them of fanaticism, which were behind the laws adopted a few days ago by the State of Mississippi; the fanatics which are behind thru their organization and their powerful money, so that only a week ago Sunday in Clearwater, Florida, they were banishing from one of the public buildings in their worship a Liberal Church, a church that did not think according to the fundamentalism of the late coronated Mr. Bryan, but who were thinking for themselves in religion; they were banished from one of the public buildings of Clearwater, Florida; and, today, seeping all through the South it is almost as good as banishment for a person to evidence that they are thinking for themselves in the matter of religion.

I wish, and I have wished it a thousand times, sometimes when I stand here in this pulpit from week to week, sometimes when things seem so easy for this Church, sometimes when we are interested in this great Gospel,—sometimes I weary of growing prosperous, sometimes I tire, sometimes I weary of all it being so easy; sometimes the spirit of the old pioneer, the blood of my fathers surges through my veins and arteries, and I would like to cast aside this ease and comfort and become a wandering minister in the free Gospel, to preach my liberality to the yokels of the South, with nothing to lose, and stand there in open defiance!

I am not so sure, my friends,

but what we need today in America is a re-birth, a re-birth of the prophetic minister when we will no longer pussy-foot about issues. When I call the roll of these lonely lights of history and I see the price they paid, when I smell the poison and the hemlock in the cup of Socrates, when I see the bleeding face of Savonarola, when I see him driven through Switzerland and dragged back to his beloved Florence, the city that he loved, and when I see them burning and I see the glisten of Truth make beautiful his face, when I see the persecution heaped upon Rousseau, when I see the great and noble Tolstoy dying in a railroad man's shanty alone, when I see every pulpit of America closed to the immortal Ralph Waldo Emerson, when I see how the lies of fanatics of literature have dammed one of the most beautiful souls that ever lived, Thomas Paine; when I hear them standing in their pulpits, as a man did the other day in this city, and lied about Robert J. Ingersoll, when he said that Robert J. Ingersoll's family were so heart broken at the death of Ingersoll that they knew that it was the end and so they kept the body in the home until the health authorities had to remove it in the interest of public decency. A minister said it in this pulpit in the city of Chicago. A lie!

And when I see, my friends, how these who have dared to stand in conspiracy against the onward march of Truth, who am I that I should have no part in this great struggle?

I believe the struggle is intensified today and will become increasingly so as the years come on. Eighteen States in these United States are going to vote upon such a ridiculous thing as has been passed by the State of Mississippi. But, here is the thing I want to hammer home; I want every single individual in this audience today to become a missionary for this Truth, and I want every one of you who are listening on the air today to put aside your prejudices while you remember this:

I believe in a God of Truth, and I believe that that God of Truth can never be defeated by any practices of error; I believe in a law-governed universe; that the natural magnetism of that God of Truth will sublimate any human life.

So deeply do I believe in that God of Truth that—and let me carry this home to you and to your hearts—that you can get every legislator in the American nation to pass an anti-evolution law and truth will persist and triumph. And why do not you try it in the North? I wish some member of the legislature of the State of Illinois would introduce an anti-evolution bill. Let us have one introduced in the legislature of Illinois, and you will see a fight worth while!

No! No! They can confine it to the tenting places of our dear friend, Mr. Bryan, Florida. Fanatics and money! The same thing we find evident in several other departments of expression. We only had fifty-two thousand bills introduced in the present session of Congress, and the end is not yet. One hundred senators, approximately, and four hundred members of the house, and back of it is the ruling thing in politics, fear! And the moment somebody gets a little pet theory they pound their fists and say "Let's make it a law." Let's make it a law!

Well, you know when I was talking about this subject I was interested in uncovering some of the fanatics of the early years of our country. And you know we always had them and we always will. You will always have the type of individual in human society who feels as Hamlet, that they were born to set the world right. They are not so certain about setting themselves right! But they are born to set the world right. They become the mentors, self-appointed and self-constituted. Mentors of everybody else.

As a new country, particularly in our colonial days, we had nothing but the common laws of England to go on, and just as soon as we became a nation we made our own laws, which they had done very successfully. But I was very much interested in this thing, and so I read a book this week. And this book is published by the Century Company and it is written by Mr. Gustav Myers and it is called the "Old Blue Laws." It is the most interesting book I have read on this subject. I was very much interested in the fact that at one time in the commonwealth of Massachusetts it was against the law to make mince pies!

You laugh at it, but it is true. And Massachusetts got the inspiration for the statute from Connecticut. And do you know what all of this primary legislation of morality started over? It started over tobacco. And the first legislation that was ever passed of a moral nature of the early colonies was passed over tobacco, and the reaction became so intense that it was but a few years until it was stipulated in the laws of the colony of Connecticut that one of the stipends for the use of the church should be sixteen thousand pounds of tobacco a year. Almost enough, I should say, for the ordinary Anglican clergyman. But what I am trying to say to you is that a reaction took place, the very thing which every student of human history knows. The inevitable reaction, just the kind of reaction that is going to take place in our contemporary life. Now, I am not a prophet nor the son of a prophet, but I hope to be in this pulpit twenty-five years longer, and I want to say this, that in less than twenty-five years you will find that there will be such a reaction from the very things that are worrying us most today in our moral life, there will be a definite reaction against it. I think that good music, good drama, an opportunity for the expression of Liberalism in thought, I think in the next twenty-five years it is all coming back in an unprecedented way. Evidence of it is found already creeping in modern society. That is why these people irritate me, but they don't worry me. I get irritated, but I don't get worried very much.

I went back to the early years when the dear pilgrim fathers came here who left a country so that they could worship God according to the dictates of their own conscience, and then they in turn killed and burnt in the new world those that did not worship God according to the dictates of their conscience, until I have the deepest sympathy in the world for the pilgrim mothers; they not only had to live under the new laws but had to live with the pilgrim fathers themselves!

And when we come down through history we see the great tale that it tells.

Well, there was a time in the State of Massachusetts when it was against the law to play musical instruments, except the drum, trumpet and the harp. There was a time in our colonies in America when any child over sixteen years of age that was vehement in its expression toward its parents was punishable by death.

So I brought this little book along this morning, because there is one thing I want to read to you to show that while these things are very bad in our contemporary life from the standpoint of fanatics in legislation, I just want to read to you the law that was passed against the Quakers on the 22nd of May, 1661.

Now, this is against the Quakers. You say, Oh, well, that is way back there in the past. Yes, it is way back there in the past, but there are some evidences in modern society that there might be a renaissance of this type of thing if somebody does not stand on the house-top and watch. What happened in the District of Columbia where the President lives? What suspicion they must have of the moral idealism of our administrative government in

Washington, that anybody would dare present for law the measure that was presented there this winter, when they were going to make it a crime on Sunday to do most anything except go to church. And I am half suspicious what some of these folks that are so vehement in the expression of observing the Sabbath are doing to make them go to church. I do not want to live in a country where the preachers must pass laws making every other place so uninteresting that the last resort will be a church! And that you will have to make a law! Thank God, nobody comes into this church under coercion. You are all here of your own free will.

There is no effort of coercing people to get them to come to this church.

It seems to me that this whole attitude of trying to turn our Sundays into drear dreary days—well, they tried it with Jesus, and Jesus said that man was not made for the Sabbath, but the Sabbath for the man. Jesus gave us the idea that this Holy Day, which is a holiday,—the two words are synonymous—until the position which I take, and I take it without fear, that anything which is good to do on Monday or Tuesday or Wednesday is good Sunday or any day. That this idea of making a fetich out of a day and try to say to our workmen, for instance, who have only a part of a holiday on Saturday and Sunday being their day, I feel that every time I go by a vacant lot when the ball season is on on Sunday afternoons and I see the boys and the men out there at the ball game, I feel that they are worshipping God. They have the right to get out in the sunshine. If a ball game is good on Saturday, it is good on Sunday. I know there are some of you here and some of you on the air who will say this is heresy and it is terrible. Well, I haven't said half what I am going to say and what I want to say—you had better turn your dials now. When I come to think of how an effiort is being made to shut up everything and make Sunday what? What?

Thank God, I can worship God under the blue sky. Thank God, going down a woodland trail is more religious to me than any cathedral that can ever be made. Thank God, I am through with all your man-made creeds and churches; and the emancipation proclamation of my soul has been made and no priest and no pope and no minister and no bishop and no moderator has any control of my religious life. And I shall stand against any effort at any cost, any effort on the part of those who seek to infringe upon my individual rights to think and to live my religious philosophy according to the dictates of my own conscience.

To God am I responsible, and to God I will pay the debt; to man, never. To man and church, man and creed, man and custom, or man and society, to them I will never bow, no matter what the cost and no matter what it means.

And the modern tendency of our contemporary life expresses itself merely in legal negations until we have forgotten what Buckell said, who wrote that monumental work on the history of civilization, when he said for five hundred years all advance in legislation has been made by repealing laws.

We are today immersed in America under laws. Laws! When the best thing it would be for the American people if fifty per cent of the laws we had were repealed and the rest were codified into some great codification of intelligent expression that we could live up to, and then there would not be this breakdown of law that we have extant today all about us everywhere.

When I look about me and see how these reactions all go hand in hand, the reactions of money, the reactions of wealth, the reactions of prosperity, the reactions of morality, the effort to solidify and crystallize all these

things into one great expression of justice.

Laws are necessary. Laws are necessary and there can be no well regulated constituted society without laws. But while you are making the law and while law is born of necessity and emergency and those emergencies ripen into conduct, and then very soon it becomes necessary for a statute. I believe in law; I believe in obeying the law. I believe in every principle established in the fundamental idealism of jurisprudence, in its growth and evolution in society; but I also believe that there is something else more basic than treating results, and that is treating causes. And when our society emphasizes only the treatment of results, so that there stalks across the stage of life some great tragedy and failure, and we pay no attention to the laws of biology, and we are building jails and insane asylums and we are afraid of the laws of eugenics, we are getting ready to populate the future mad-houses of our country and the future jails by our lack of courage to scientifically determine whether the child that is born will be born well. We are making laws, all of which have to do with results.

In every period of civilization the finest expression and the most permanent institution of civilization is that type of mind which is not swayed by the caprices of the hour nor disturbed by the laws of the moment, but who determines for himself how to meet the high ideals of life and to live his life with a purity of expression and a sublimity of devotion which gives him an authority in life that can never come through coercion and law.

Let us be basic in economics; let us realize the difference; let us realize the relationships between wages and morals; let us understand something of the economic sub-structure of human life. The scientist and the thinker sees behind the broken law the conditions that entered into the situation that compelled or inspired or moved a man to break the moral law. When we become basic in our sociology, when we become basic in our lack of fear, when we can face the issues of birth-control, when we can face the issues of eugenics, when we become basic in our economic system, when we can eliminate law enforcement from politics—What is the tragedy of the prohibition situation today? Why, it is the tragedy of law-enforcement in the hands of politics. That is the tragedy. The tragedy is that after the eighteenth amendment was passed that it should be placed for its enforcement in the hands from the top to the bottom of men who have sold out all along the way; although, we do find, occasionally, as I believe we have in the city of Chicago today, a man who stands at the head of this institution uncontaminated and untouched by the avarice of the time. But if it had been possible for us to have had a commission of citizens who were not dependent upon anyone's political vote—and that is the curse of our whole society today. We are taking issues to obscure the real issue; we are localizing on external issues to obscure the real issues. And today, if we can have what I believe is the ultimate solution of these great problems of law and the break-down of morality, I believe that the ultimate answer to it all is a persistent cultivation of an order of human society that is based upon the highest perfection of personal liberty with the minimum amount of external coercion, which Socrates claimed to be the highest ideal that man has ever known, and sublimate it with the great matrimony of the human intellect, and leaving it free and untrammeled, and then you and I being big enough and brave enough to apply in our own relationships, social and individual, those great fundamental laws upon which right and decent society depends, then, and not until then, will we have a universe ordered by the highest principles of

peace and of honor and of justice and of love. We will never have it by listening to blind fanatics who pay no attention to these great principles of sociology and biology that are of paramount importance. A man who by a sweeping statement seeks to make the world right is a man who knows little of the struggles and turmoils of life, where we fail and where we are crushed and we get up again, this onward struggling march of humanity trying to find the light and express itself in the deep consciousness of God.

What is the highest form of law? No man is so free as the man that obeys the law. The man who runs riot against the law is not free. But there is a law of the Spirit and there is a law of the soul as well. So I want to walk up to the door of the citadel of science this morning and I want to open the door and when he talks to me about the blood and when he talks to me about germs—and the great curse of our contemporary life and its greatest curse is the socially sick, and the sufferers are going to be the babies, and in this contaminated blood stream of the race all the laws will never, never, satisfy. There must be an understanding, an elimination, a sterilization, a stopping; and wherever a man or woman does not make a high contribution to the lofty impulses of the race there must be a protection that all the rest of society may not be contaminated. Only by scientifically adjusting this universe to the inevitable law, the final law, the highest law, the law of God, will we ever be the sons and daughters of our fathers that we might be.

And this shall be my last sentence, and this I want to leave with you, and I cannot say it too often, for it burns in my soul today: That in the end, in the end when superstition and fear and magic; in the end when pressure and ostracization and lying; in the end when they have exhausted everything they know to stop Truth, she will rise out of it all, and in the mighty genius of her spirit will look about the pigmies along her march, and as she marches I want to hear her tread the whole way to eternity, marching victorious, for in the end Truth wins.

Today, Truth may be on the scaffold and Wrong upon the throne; tomorrow, Wrong will be upon the scaffold and Truth upon the throne.

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REGULAR EVENTS

School of Religious Education—Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

It seems not more than a month since I wrote of the October luncheon opening of the 1925-26 season of The Woman's Club; planning and looking forward to many glad tomorrows, and now all those tomorrows have become yesterdays and another year has drawn to a close in the Annual Meeting held April 19th.

The members assembled at 10 a. m. in the North Room of the Edgewater Beach Hotel, and the regular proceedings of the Annual Meeting took place, Mrs. A. W. Fuchs, presiding. Reports of Secretaries, Treasurer, and Committee Chairmen were more than ever interesting and listened to with keen appreciation. Reports of group chairmen were specially noteworthy. When the election of officers and directors took place nominations were made from the floor and voting done by ballot. The chairman of the tellers reported the election of Mrs. Dora Reynolds, for President; Mrs. W. H. Hermsdorf, Vice President; Mrs. J. P. Wahlman, Recording Secretary; Mrs. R. T. Logeman, Corresponding Secretary; Miss Meta R. Brand, Treasurer; Mrs. Riley, Mrs. Logeman and Mrs. Wahlman filling the Board of Directors. Mrs. A. W. Fuchs touched the heights in her farewell address as past president. Words are inadequate to express the amount of work Mrs. Fuchs has done in the four years she has served as president and two years as vice president, one year as Chairman of the Educational Dept. As a leader, she has been an inspiration, as a helper and friend she has never been found wanting. In accepting the token of office Mrs. Reynolds made a short speech, with her usual charm receiving a storm of applause. At the close of the session Mrs. Preston Bradley presented baskets of spring flowers, with appropriate remarks to Mrs. Fuchs, Mrs. Boyle, Mrs. Storfer, Mrs. Dalrymple and Miss Brand.

The ladies then adjourned to the Marine dining room for luncheon. At 2:30 the afternoon meeting was called to order by the new president, who after an address of welcome, turned the program over to the chairman, Mrs. Bradley. A very delightful program filled the afternoon with music and readings, the artists being Mrs. Elizabeth Thomas, a group of songs.—Mrs. Lethen accompanying. Harold Van Horn, piano solos. Miss Frances Weiler, Readings. Miss Lydell, a group of songs. May 10th, following the Educational Department meeting in the morning, a little surprise luncheon was given in honor of Mrs. Dalrymple, chairman of the department. A very handsome silver loving cup, inscribed and filled with flowers was presented to Mrs. Dalrymple. Mrs. Dalrymple's health will not permit her to keep up the work as chairman and she has prevailed upon Mrs. Max Riley to take her place. If we must lose Mrs. Dalrymple we are very glad to welcome Mrs. Riley. Truly may I say there seems to be no "good—better—best" in this Club of remarkable women—for they are all—everyone of them—Good—Better—Best!

—G. T. B.

THE MEN'S FORUM

On Monday evening, May 24th, the Men's Forum gave the concluding number of their most interesting and educational Lecture Course. Prof. A. Cantu, M. A., of Mexico City, lectured on "The Truth About Mexico." The lecture was given in Channing Hall, 4701 Sheridan Road.

The Forum has had a most successful season and has presented a most excellent and varied program of authoritative speakers. Next year in the new church they are planning a still better and larger calendar of events. The new Channing Hall in the Temple will seat five hundred and the Program Committee is preparing a program which will fill the meeting place. There will be no

public meetings until the work begins in the fall. The Forum invites the men of the Church and City into its membership. The secretary, Mr. Dumont, Juniper 10268, will gladly give information and receive suggestions for the winter's work and program.

—N. D.

THE TEMPLE CLUB

The Temple Club at their business meeting in April elected new officers for the coming year. The following were chosen by the members as their officers:

Mr. Newman A. Dumont, President, 5011 California Avenue. Sunnyside 0010.

Miss Helen Merriman, Vice President, 920 Wilson Ave. Ardmore 3000.

Miss May Braendle, Recording Secretary, 5201 Dakin St. Kildare 4934.

Mrs. Howard E. Orr, Corresponding Secretary, 4738 Beacon Street. Sunnyside 10205.

Mr. Theodore Meinhardt, Treasurer, 2601 Windsor Avenue. Keystone 1648.

The Club is making extensive plans for their new year. With the first week of October all of the activities will take place in the new church. On Tuesday evening, May 18th, many of the members attended the social evening held by the Young Peoples Religious Federation of Chicago at the Sherman Hotel. The Temple Club is a member of the Federation and the young people of the city who are identified with the religious liberal churches have organized a very effective federation. The president of our Club has the distinction of being president of the City Federation. This summer they are holding a young people's Conference in Wisconsin. The Conference will be held from June 18th to the 23rd inclusive. Prof. Fred Merrifield of All Souls Church and the University of Chicago will be the principal speaker. The young people of the Club are invited to spend a few days' holiday at this Conference. For further information write to Young Peoples Religious Union, 105 S. Dearborn St., Chicago. Several of our members plan to attend.

The members of the Club will be in the lobby after the Sunday services and will gladly greet any of the young people of the congregation who might be interested in our work.

—M. B.

THE SCHOOL OF RELIGIOUS EDUCATION

The outstanding event of the Church School will be the Annual picnic which will be held all day, Saturday, May 29th, in the Forest Preserve at Glen Forest. There have been planned many interesting events for the students of all ages. The "B B" boys which is a group of fine boys who have been under the supervision of Mr. A. W. Fuchs during the winter will play a ball game with another church team. Various other athletic events will be held. The picnic will begin at 9:30 Saturday morning. The members of the church are invited to the picnic and it is hoped that a large number will attend.

The Church School has had a very successful year. The sessions will be resumed Sunday morning, October 3rd, in the Uptown Temple, our new church. There the school will have adequate facilities for all its needs and the classes will have their own quarters. Next year an effort will be made to develop the school numerically. This has been impracticable because of the limited space at the present Channing Hall. Every child of a Peoples Church family belongs in our Church School. We trust that beginning with next year our school will double its enrollment. Information concerning the work of the school may be secured from Mr. Fuchs. Phone Sunnyside 1324.

A splendid library of several hundred volumes has already been donated to the Church School. Miss Ruth Ann Herms-

dorff, who is thoroughly familiar with cataloging is classifying the books. Space will be provided in the Temple for the library and a librarian will be in charge. The School will gladly accept books of literary merit for the library. Mail or express charges from radio listeners will be paid for by the School. Credit will be given in each volume to the donor.

—M. H.

CHURCH NEWS

April was a busy and a successful month for every activity at the church. The interest in the services has been sustained splendidly in spite of several very stormy Sundays. The Chorus Choir did some splendid work and Mr. Eddy in his morning recitals aided most effectively the beauty and influence of the services. Church going is a habit and our church is blessed with hundreds who have the habit. Sunday after Sunday the same people in their accustomed places give inspiration to the preacher and encouragement to the Board of Trustees.

The work on our new church continues to bring the building nearer completion. There will be no finer structure of its kind. It will seat approximately 2,000 persons in the main auditorium and 500 in the Assembly Room with two other rooms which will take care of 200 each. The Victory Pledge Campaign is now under way to realize $100,000 before June 15th. If any should read these lines who have not contributed to the Building Fund will you kindly write Thos. A. Harrison, 4641 Sheridan Rd., the treasurer, and he will furnish a pledge card. Every one who expects to worship and enjoy the new building will appreciate it all the more if they have assumed some of the financial burden. Have you done your best?

Dr. Bradley's activities for the month were as follows: April 3rd, Address German Club of Chicago. April 4th, Easter Sermon Peoples Church. April 5th, Two addresses, Woman's Club and Opening Passavant Hospital Campaign Drake Hotel. April 6th, Address, Cedar Falls, Iowa. April 8th, National Convention Isaac Walton League. April 9th, Teachers' Federation, Marion, Indiana. April 10th, Address Dickens' Fellowship League. April 11th, Two Sermons, Peoples Church, Chicago, morning, Pilgrim Congregational Church, Evanston, evening. April 12th, University of Michigan Club, City Club. April 13th, First Unitarian Church, Philadelphia, Pennsylvania. April 18th, Sermon Peoples Church. April 20th, Temple Club. April 22nd, Wortham School Alumni Banquet. April 23rd, Graduating Address Chicago College of Naprapathy. April 25th, Sermon Peoples Church. April 26th, Address Illinois Manufacturers' Association Banquet. April 29th, Address Mishawaka, Indiana and April 30th, Address Benjamin Franklin Lodge of Masons, Myrtle Masonic Temple.

Mr. and Mrs. C. K. Anderson, 531 Roscoe Street, have opened their summer home at Antioch, Illinois. Mr. Anderson is President of our Board of Trustees and has been devoting the major part of his time this winter to the building project. Miss Loraine Anderson, the daughter, will graduate from Chicago Latin School next month, and enter Vassar in the Fall.

Mr. and Mrs. W. M. Stickney of 6200 Kenmore Ave., have returned from their winter pilgrimage to California.

Dr. and Mrs. Preston Bradley left Friday, May 21st for Boston. Dr. Bradley was the Anniversary Preacher in Arlington St. Church, Boston, on Sunday, May 23rd. Dean Shailer Matthews of the Divinity School, University of Chicago, preached the sermon in The Peoples Church on that Sunday.

The next Public Reception of new members will be held Sunday morning, June 6th. A large class will be received.

Weddings

April 3rd—Frankel W. Erikson and Elsie Montgomery.

April 22nd—Marvin E. Hamby and Catherine D. Jacobs.

April 23rd—Earl J. Moore and Myrtle M. Davis.

April 25th—Charles M. Galitz Sr. and Mrs. Mayme Strack.

Funerals

April 3rd—Mr. Andrew G. Johnson. Interment Graceland.

April 12th—Mrs. Mary Ann Hopkins. Interment Irving Park Cemetery.

April 19th—Cecil R. Ford. Interment Irving Park Cemetery.

April 19th—William J. Klingenberg. Interment Rosehill.

The Annual Meeting of the church will be held Monday evening, June 14th, in the Edgewater Beach Hotel at seven thirty. This meeting is open only to members of the church. Reports will be given and officers elected for the new year.

The Radio mail has been most interesting during the month. The ministry of the church continues to exert a tremendous far reaching influence. The Editor of The Radio Index is publishing a history of our broadcasting results in the July issue. Our radio friends will be exceptionally interested in this article.

Are you a subscriber to The Liberal? The Liberal will be published during the summer months and will be a means of keeping in touch with the church activities when the church is closed. Because of opening the new year in October in the new church it is important that every member keep in touch with plans and announcements. Send one dollar to Mrs. Thos. Harrison, 4641 Sheridan Rd., and you will receive The Liberal for a year.

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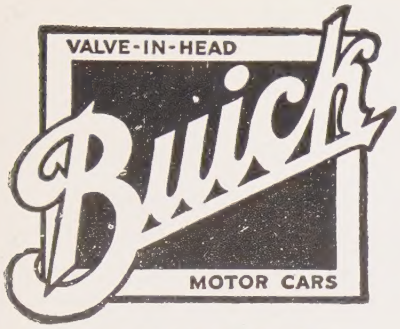

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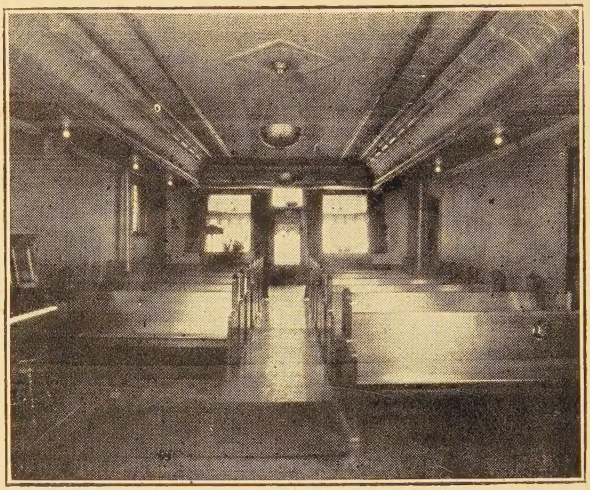

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